THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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AMERICAN CIVILIZATION.

ITS GREAT BLEMISHES AND ITS APPARENT DEFECTS.

An Address Delivered by Col. A. W. Slayback, of St. Louis, before the Literary Society of the State University at Columbia, Mo., June 21, 1875.

Only before an audience representing largely the culture, refinement and learning of the State, would I venture upon the discussion of a subject so melancholy in its contemplation as that which I have selected for the learned gentlemen of the University Literary Societies, and their assembled friends. It is easier to be entertaining when the topic under consideration is pleasing within itself.

But disregarding the arduousness of the task for me, and the painful reflections it may awaken for you, the same sense of duty which induced me to speak at all to my young countrymen in response to their invitation, prompted me to speak to them of those things which most deeply concern their active future among the population of the country in which they are to live. It is the fashion for Americans to boast of their advancement in learning, and just at this time Uncle Sam's physiognomy is rosy with smiles of self-glorification over the general progress of the country, emphasized by the near approach of the Centennial celebration of that proud day when our sturdy ancestors flung defiance in the face of a King, and promulgated to the world their sublime Declaration of Independence.

Our great grandfathers did that, and they did well. Our grandfathers did well, and our fathers did well, with the questions and the duties of their day. They lived their lives, and left their legacies, and dwelt in the regions of rest. What they did is done. Of what they did wisely we enjoy the fruit. Of what they did unwisely, we of this generation have had to endure some bitter consequences. They had their responsibilities. They have left their record. It is now our turn to tread the shining sands of the arena of life. They gave close observation to the times and circumstances in which they lived, and if we are worthy of the sires from whom we sprang we must do likewise.

They shed their blood and gave their treasure that they and we might be freemen.

Liberty and freedom of conscience they bequeathed us. It is for us to bear in mind that eternal vigilance is the price of their preservation. Their duties were with the past. Ours are with the present. The evils that they saw they fought against. The evils that we see creeping in we must overcome. The patrimonial field is good. The harvest is fair. We must keep up the fences, keep out the weeds, and look for new fields to conquer, if we would enlarge and enrich the estate. One of the errors of our day is national boastfulness. We are fond of believing, and of being told, that we are the forwardest nation on earth. Perhaps we are. I shall not argue the question. But I will say that we are not what we might be, if every man should do his duty. With all our boasted progress we have growing elements of vice, of ignorance, and of corruption, that must be eradicated, or in the very near future they will endanger the country and destroy all that makes existence dear.

There are tendencies in our institutions which must be combatted or eventual ruin is inevitable. There are departures from the simple honesty of our forefathers which bode no good for the future. There are defects in our system of education which every day renders more apparent. It is defective in that it does not reach the masses; it is defective in that it fails to develop as high a standard of manhood as it ought in those it does reach.

Among those we call educated, the physical is sacrificed too much to the intellectual; the intellectual too much to the false comforts of life. Those whom we call our best educated young men grow up with such habits of luxury that they are unfitted to bear the hardships of honorable poverty or resist the temptations of adverse fortune. The heroic is too much frittered away, and in its stead there is nourished a sickly ambition and a delusive self-importance that is battered to pieces in the sham-testing mill of life. Almost the first disappointment the college graduate encounters after he enters practical existence is to find himself subordinate to some man no older than himself, whom he considers uneducated. Instead of being a leader, he finds himself a follower. This disgusts him very much. It causes many a man to settle down into a soured and disappointed life.

In New York, the college-bred men are clerks or salesmen, or second-class professionals. The heads of houses and the men who take the lead in great enterprizes are generally men who start in life without this advantage. And so it is all over the country as a general rule. The fault must be in the system. Milton says (Vol. I, page 160, Prose Works): "I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war."

But if there is so little in our system of education that so fits a man, what shall we say of the danger to be apprehended from the fact that what we call education fails to reach the masses?

Not only is the system we have defective, but such as it is, its distribution is totally inadequate to the welfare of a people relying upon the wisdom of their own votes for government.

We boast that ours is a land of churches and schools. And yet the stubborn fact is that we have not enough of them, and those we have are not attended as they should be.

If it is sad that our best educated men are educated so imperfectly, it is worse that an almost incredible proportion of our people are not educated at all.

We shudder at the ignorance of the South Sea Islanders, and think too little of the thick darkness of that illiteracy which shadows our own land. We make liberal contributions for the support of expensive foreign missions, but show too little practical sympathy for the heathen at home. What! Heathen! Yes, plenty of them. I call heathen those who ignore the existence of the living and true God—people destitute of moral wisdom.

And we have right here, in the hearts and centers of our civilization,

people who do not know enough to comprehend what is meant by the God of the Bible. Also vicious heathen, who wilfully disregard what they do know. People of whom society has to beware. People dangerous in a commonwealth where majorities govern—dangerous anywhere. People who can scarcely understand any language. People who cannot read or write. People who never go to school, or to church, or to hear a lecture. People who look upon a college professor as a special ambassador of Old Satan, and upon a preacher as a cunning chap who lives by his wits—people whose votes count just the same as yours or mine!

But surely you may say, "This kind of folks must be scarce in this country?" No; on the contrary, far too numerous, and too much neglected, even by those who have love of country and love of the human race at heart.

I do not make these assertions recklessly. I came prepared to prove them by those passive, inexorable witnesses—the statistics of the census. The figures are official. They are as correct as the government can obtain. You will find them recorded for the future reference of coming generations, and for the information of statesmen and voters, teachers and students. I hope you will not find the tables I have prepared tiresome. I expended some labor in their collation, and if you will study the census for yourselves your minds will soon begin to make other groups of the figures as interesting and as startling. You will find yourselves comparing decade with decade, State with State, section with section, class, age, wealth and race with their respective parallels.

The interest grows, as fact after fact, conclusion after conclusion, is reached.

New calculations suggest themselves as you go along, and facts stranger than fiction rise before the mind, just as a traveler in a mountainous country, climbing and gazing, beholds range after range dissolve itself and stand solid to his vision.

The true condition of a country cannot be so reliably ascertained in any other way as by a careful study of its census, and inasmuch as I have undertaken to show not how advanced, but how illiterate the population is, in the country in which our lot is cast, I must trespass upon your forbearance while I produce the figures, which may be dull, but at the same time are terribly convincing.

The census of 1870 shows that the total population of the United States, of all ages, was 38,558,371; total ten years old and over, 28,238,945; of these, the males are 14,258,866; the females, 13,054,256; total illiterates, ten years old and over, 5,658,144; and of these illiterates, the males are, 2,603,888; the females, 3,054,256; per centage of total illiterates to total population of that age, 20.04; per centage of male illiterates to male population of that age, 18.26; per centage of female illiterates to female population of that age, 21.87—in language a child can understand, more than one-fifth of the entire population. Nearly one-fifth of the males, and more than one-fifth of the females, ten years old and over, can neither read nor write! "Ignorant foreigners," you may say. No. Let the truth be told if it brings a blush. Only 777,864 are foreign born, and 4,882,280 are natives.

"Ignorant blacks" you may say. No. Another table shows that the white illiterates are 2,879,543, and the illiterates of that age of all other races combined are 2,778,601. In other words, about 100,000 more white illiterates than Indians, negroes, Chinese, and all combined.

"Surely, Missouri is not so bad as that average," you may say. But the tables show that our State has illiterates of that age, 222,411; of whom only 15,584 are foreign born, and 206,827 are natives; and of these the colored illiterates are only 38,000.

You will next ask if many of these will not learn sometime. Making another compilation, to answer this question, we find that in the United States there is a total population twenty-one years of age and over, of 18,536,000; of these, the males are 9,443,001; the females, 9,092,999. Of these grown-up persons, the il-

literates are, males, 1,619,147—and these men are voters, law-makers and rulers under our Constitution; and females, 2,096,049—and these women are the mothers and natural guardians over the young of the land. In all, of men and women twenty-one years of age and over, there are 3,715,196, or more than one-fifth of the entire adult population, unable to read and write.

These are terrible figures. To be more exact, of the male adults—voters, remember—there is a per centage of 17.15, and of females, a per centage of 23.05. How can these voters exercise suffrage understandingly, or act with wisdom in the use they make of the ballot? How can these poor benighted women comprehend wifehood and motherhood, or interpret to their tender offspring the mysteries that Nature has ever confided to a mother's lips alone! Are there no missionaries to spare for the 23.05 per cent. of American mothers who can neither read nor write? Nearly the fourth of them! Yet here they are, right in the shadow of church-spire and college-dome, toiling, struggling—many of them hungering—for the comforts of life; and, while expensive missions can be maintained abroad, there is not a cent of money, not an hour of instruction, and but precious few kind words to be had for these home heathen, whose ignorance and degradation lower the standard of health and morals in the land. How can an ignorant mother take intelligent care of a child? Is it a wonder that so many children perish under five years of age—that tender period when intelligence, care, skill and constant vigilance do not always obviate those fatal catastrophes which send too late the hot tears of grief down the parental cheek? Think how the helpless little mortal leans for its very life upon the maternal discretion and solicitude to aid it in resisting the assaults upon its frail existence. And with what dismay must it lift its eyes for relief into the stolid face of a mother who cannot read the simplest rules for its health and preservation! Look at the tables of mortality published every week in the city. The large majority of deaths are of children under five years of age. That is, children who have to depend on the care, intelligence and nourishment supplied them by others, being too young to take care of themselves.

I candidly believe that a majority of these children would reach maturity if they had well-informed and careful mothers.

(TO BE CONTINUED.)

THE EXCURSION OF THE TRAVELING EDITORS TO THE GREAT SALT LAKE.

Salt Lake City, July 14, 1875.

Editor *Deseret News*.

In yesterday's communication (which was very hastily written) I promised to give you an abstract of the remarks or speeches made during the excursion, while the steamer *General Garfield* was returning from the trip on the lake.

The speaking was commenced by the leader or superintendent of the party, Hon. H. T. Williams, of New York, agricultural editor of the *Independent*, who, in very courteous language, thanked the citizens of Salt Lake City, who had received them with so much kindness, and extended towards them such a generous and cordial hospitality.

Mr. Williams concluded his speech by giving the following toast—

"May their kind words and good deeds follow them from the rivers below to the rivers above."

Mr. Williams then introduced Moses Sargent, of the Massachusetts Sunday School Union, Boston, Mass. Mr. Sargent is a very pleasant and accomplished speaker, and very much resembles, in countenance and general appearance, his celebrated brother, the U. S. Senator from California.

I did not hear all of his speech, but was told by one of the company that it was very happily rendered, and who also told me (confidentially) that Mr. S. was considered the best speaker

in their company. What I did hear of Mr. Sargent's speech convinced me that he may yet equal, if he does not excel, the well established eloquence of his distinguished brother, the U.S. Senator.

Prof. S. C. Harrington, of Connecticut, was the next speaker. In pleasant and cordial tones he thanked the citizens of Salt Lake City for their generous hospitality, and in return therefor would invite them to partake of the hospitality of his own State, which, he said, was the "Wooden Nutmeg" State, but none the less hospitable for being so named.

Hon. J. T. Edge, of the Pennsylvania Legislature, followed Prof. H., and, in behalf of his own State, invited all to partake of the hospitalities thereof, and to visit Philadelphia during the "Centennial" next year. He would not only invite all the citizens of Salt Lake City to the "Centennial," but would also extend a cordial invitation to "all the rest" of mankind throughout the world. Mr. Edge is a very pleasant speaker, and, like Mr. Sargent, of Boston, is also a very agreeable and sociable man.

Mr. Wilds said he was from Boston, otherwise known as the "Hub of the Universe," although, after what he had seen since he left that city, he somewhat doubted whether it merited that title.

He thanked them all for their hospitality, and after a few further remarks concluded, as did all the speakers, by expressing himself as much gratified to witness the progress of Salt Lake City.

Rev. O. H. Means, D.D., of Boston, Mass., said that, although differing in his religious views from the opinions and faith of the "Mormon" people, he "had been very much instructed" while in this (Salt Lake) city. He alluded to the "verdure" of the city and country in very eloquent terms, stating that many might regard it as peculiarly "a land that God had blessed," but which, he would rather say, was "a land blooming in beauty," the result of the patient labor, faithfully performed, of faithful men. He was exceedingly gratified at the hospitality received, and would make no hasty expression in regard to the religious opinions prevailing. He was much gratified to observe the many children present at the Tabernacle on Sunday morning last, and to hear their sweet singing. He would welcome them all to his home at Boston, and was sure his wife would join him in giving them all a cordial welcome. He did not expect to find such a beautiful city as Salt Lake had proved to be. He had been disappointed in many places he had visited, but had been agreeably surprised to find Salt Lake City far more beautiful than he had ever imagined it to be.

Mr. Musser was requested to speak, but declined, saying he was not a public speaker.

Thus ended the "speeches," or oratorical part of the proceedings; and here, allow me to say, that several persons present stated to me that Salt Lake City ought to have had at least one man present on the occasion to thank the speakers for their kind wishes and cordial invitations to visit their own cities and States, in return for the cordiality extended towards them, but that man was not there.

Had I not been otherwise engaged, and had I been requested to do so, I would certainly have been that man; and the muse would have "inspired" me to say as I now write, in conclusion—

The rose of Utah yet may bloom
As fair as erst was "Sharon's" flower,
And shed as pure and rich perfume
Within as fair and bright a bower.

"Cedars" like "Lebanon's" may grow,
On Utah's lofty mountains' side;
Their giant forms their shade may throw
O'er lake and river, far and wide.

The same "stars" on thy "lake" do shine
As shone and shine on "Galilee;"
Had "Eden's" bower of fruit or vine
Aught fairer than thine own may be?"

In haste, yours, &c.,

T. H. HERRMANS.

P. S.—I forgot to mention, that after the return of the excursionists to this city, upon invitation of the Hon. William Jennings, the party proceeded to the residence of that gentleman, who, with true "Mormon" hospitality, received us all with a cordial and practically generous

welcome, accompanying the entire party through his extensive grounds, into the "Green house," or "Conservatory," and last, not least, letting us all gorge ourselves with his delicious fruits. Many were the grateful expressions made by the city's guests, while partaking thereof.

If "*Eden's*" bowers produced better cherries than those of Hon. William Jennings', they must have been "nice," that's all. T. H. H.

A VERY IMPORTANT LETTER.

NEW YORK, Aug. 13.—The *Tribune*, to-morrow, publishes the following letter from Professor Marsh of Yale College, to President Grant:

"Sir—In two interviews I had with you on Indian affairs, I was impressed with your earnest desire to do justice to the Indians, and with your broad and philanthropic views on the whole Indian question. This must be my excuse, as a private citizen, for coming again to you, to lay before you statements of wrongs committed against the Sioux Indians, mainly under my own observation during a recent visit to their country. My visit to this region was wholly in the interests of science, with no intention or wish to investigate Indian affairs. The frauds I observed were brought to my knowledge by Red Cloud, who refused to allow my party to enter the bad lands until I had promised to submit his complaints to you in person.

"Since my interview with you on this subject I have been informed by the commissioner of Indian affairs, of the appointment of a commission to investigate affairs at the Red Cloud agency, and I am invited to lay a statement of the facts before them, which I am quite ready to do, whenever the commission requests it, but I must decline to give my statement to the Interior Department alone, for the following reasons: 1st, I have no confidence whatever in the sincerity of the Secretary of the Interior or of the Commissioner of Indian affairs when they publicly announce their wish and determination to correct the abuses in the Indian management, because I have reason to know that they have long been aware of these abuses and have made no sincere effort to reform them. 2nd, in all my intercourse with these two officials, their object has manifestly been to find out, not so much what the frauds actually were as the extent of my information concerning them, so as to prevent by every means in their power, all publicity or exposure of them; 3rd, the evidence now in my possession reflects unfavorably on both Secretary Delano and Commissioner Smith, and for these reasons I have thought it best to lay before you, to whom, in accordance with my promise to Red Cloud, I made the first communication, the accompanying statement in detail, in full confidence that the evidence presented will meet the consideration which its importance demands.

"In the statement which accompanies this letter I have given the results of my investigation into affairs at the Red Cloud Agency, the largest and most important in the west; these results clearly indicate both mismanagement and fraud, especially in the following particulars:

"First—the agent. J. J. Saville, is wholly unfitted for his position, and is guilty of gross fraud upon the Indians in his charge.

"Second—the number of Indians at his agency has been systematically overstated for purposes which can only result in fraud.

"Third—The last issue of annuity goods, which I witnessed, was a suspicious transaction and, in part at least, fraudulent.

"Fourth—the beef cattle given to the Indians have been very inferior, owing to systematic frauds practiced by the agent and beef contractors.

"Fifth—the pork issued to the Indians during my visit, was not suitable for human fare.

"Sixth—the flour was very inferior, and the evidence of fraud in this article was conclusive.

"Seventh—sugar and coffee issued

were not good, although better than other supplies.

"Eighth—the tobacco observed was rotten, and of little or no use to Indians.

"Ninth—in consequence of fraud and mismanagement, the Indians suffered greatly the past winter for want of food and clothing.

"Tenth—the contract for freight from Cheyenne to the Red Cloud Agency was fraudulent, as the true distance is 145 miles, while the contractor was paid for 212 miles.

"I would especially call attention to the evidence of fraud in the beef cattle as presented in the accompanying statement. This subject I investigated with great care, as beef is the principal article of food of the Sioux Indians, and the frauds I observed had caused great suffering among them, as well as great pecuniary loss to the government.

"The statement I have prepared is supported in all its essential parts by the testimony of officers of the army who were with me and my expedition at the Red Cloud Agency. Among these officers are several personally known to you, and all gentlemen of high character. Should any part of my statement be seriously questioned I trust you will allow these gentlemen to be heard. If the commanding officers of all the posts near the agencies, or other equally trustworthy and disinterested observers there could likewise testify, I think it would be found that I have but faintly indicated the corruption pervading Indian affairs.

"I have purposed to confine myself in this statement to a single agency, and mainly to the time of visit, without reference to much other testimony which has come to me incidentally in the prosecution of my inquiries, showing frauds of equal magnitude at other points. This corruption is a constant source of discontent and hostility among the Indians themselves, and is, in my judgment, the natural result of the present loose and irresponsible system of furnishing Indians goods and supplies, a system that lies directly to invite fraud. I do not believe that anything but a radical change in this respect will prevent the continued demoralization of the Indian service. You have the will and the power to destroy that combination of bad men known as the Indian ring, who are debasing this service and thwarting the efforts of all who are endeavoring to bring to its full consummation your noble policy of peace.

Very respectfully, your obedient servant, O. C. MARSH."

Yale College.

ECONOMY.—Money is a question of industry, and as long as we have health, there is money stored up in our brains and in our sinews, of which we are the lawful bankers, and which is subject to our draft: but, when we contemplate the economy of something that once lost is lost forever, the question assumes a new importance. For instance, our vitality is part of our stock in trade. We start out in life, usually, with a portion sufficient for our needs. To illustrate, we will suppose, when upon the eve of a journey, a man has given to him a sum of money sufficient to carry him to his destination in comfort and safety, but assured that this would be the extent of the supply, and that, if he grew careless or wasteful, he would be set upon by robbers or perish by the wayside, would we feel called upon to pity him if he should wantonly waste this precious capital? Yet this is but a true picture of our extravagance in the matter of vitality; we fling it away upon our amusements, our appetites, and our avarice; and, before the shadows of middle life fall athwart our paths, we are set upon by robbers in the shape of disease, or sink down upon the threshold of usefulness, utterly drained of strength and vigor. Nature intended that we should live temperately, and her penalties are severe and certain in the end. We are always ready enough with promises of reform, but somehow that artful villain, self-indulgence, always has a key that will fit the locks of our resolutions, and he just glides in and takes us by surprise, and once face to face with him, we are cowards in our own cause.—*Ex.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 6, 1875.

DEMISE OF PRESIDENT GEORGE A. SMITH.

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On the evening of September 2nd, instant, we received a cable dispatch from Elder W. C. Staines, New York, bringing the melancholy intelligence that President George A. Smith died on Wednesday, September 1st, at his residence in Salt Lake City, Utah., This sad news was not altogether unlooked-for; but, however fully fore-warned, we can never be wholly prepared for such an unwelcome event. The gloom, therefore, which like a pall is spread over Zion by the great loss her children have sustained in the death of that man of God, will find its way to the uttermost parts of the habitable globe penetrated by the light of the Gospel, as restored to the earth in the nineteenth century through the Prophet Joseph Smith, for every Latter-day Saint in every land will mourn his loss. Of his sufferings during his late protracted illness we know but little. He has been ailing in health for several months, and on the 30th of last May he was considered in a very critical condition, his life being almost despaired of, great anxiety being felt by all the Saints for his recovery, and by the aid of their prayers and faith a change set in for the better, and he comparatively rallied from the severity of his illness, awakening fond and cherished hopes of his permanent recovery.

Speaking of this event in a letter written July 13th, which we received with joy August 3rd, he says—"I appreciate the kind feelings and general sentiments manifested concerning me during my sickness, by my brethren and sisters in the Church, and fully believe that had not the Lord in mercy heard their prayers, my earthly mission would have been closed. A combination of diseases and injuries of long years standing upon my lungs and brain seemed to have gained dominion; I am now slowly gaining in strength." Again writing under date of July 28th, he says—"Your letter of July 8th is received, it finds me still tied up, so as to be unfit for duty, and it is with the greatest difficulty that I dictate this letter. My recovery has been retarded by the many cares that seem to urge themselves around me. * * * I have not been able to be at the President's Office for more than a few minutes at a time since the Spring Conference, and it does not yet do for me to exert my brain even to indite a letter."

It was on July 28th that his son John H., then on a mission in England, was telegraphed for, it having been considered necessary for him to return home to assist in taking care of his father during his illness, although Presi-

dent Smith had expressed a strong desire for him to fill his mission, regarding his duties in that direction as paramount to any other, notwithstanding the personal sacrifice it was to himself in his feeble condition.

With regard to the life and labors of President Smith, they are so closely interwoven with the history of the Church, through all its meanderings and trying vicissitudes, almost from its organization, that to write his history will be to repeat in a great measure that of the Church.

It is not however our design to enter into particulars or details here, even though we were capable of doing justice to his memory, and had access to the records of facts—which we have not at hand.

The sad news having flashed across the Continent of America, and the Atlantic upon the electric wires, we can not but anticipate the detailed reports which will come by mail, and be published in the STAR, in due time, by clothing it now—so near the time of his death—in the sable habiliments of mourning, indicative of the deep, poignant grief we feel in connection with all the household of faith for the loss of him who stood next to the first man in all Israel.

It scarcely need be said—"Know ye not that there is a prince and a great man fallen this day in Israel?" Most truly did he "seek first the kingdom of God and his righteousness," for with him it was "the kingdom of God or nothing." He was a strong pillar in the Church, a wise counselor, a gifted and an honest man—noble and valiant in the *Truth*, always on the watch-towers of Zion vigilantly guarding the rights of her children, watching for their safety and for their every good, regardless of himself. He lived in the interests of the Saints, he toiled without ceasing for their welfare, his mind and thoughts were ever actively employed, and his noble, fervent zeal unslumbering and unwavering in the cause of Zion, but no feeble words of ours can tell his worth—besides he needs no panegyric proclaiming his praise. He was loved by his brethren the Prophets and Patriarchs. God loved him, the Saints loved him, and will cherish his memory for ever, he will never die, he lives in the hearts of God's people, and will survive all books, or monuments of stone. His name—George Albert Smith, *the loved*—will go down to the end of time, and then continue throughout all eternity the very synonym of all that's true, and pure and noble and good in man. God bless all that mourn his loss, and give them comfort in the certain knowledge of a glorious, happy future; chief among these his stricken and bereaved family, and no less than them our venerable and beloved President Brigham Young, to whom he stood as true and faithful as his own right hand, having been appointed to succeed President Heber C. Kimball in the office of First Counselor to President Young, at the Thirty-eighth Semi-Annual Conference, held at Salt Lake City Oct. 6, 1868; also President Wells, the Twelve, and one and all for his loss can hardly be felt more keenly by his own family than by every member of the Church.

Impressed with a pervading sense that silent grief,—as for the loss of a personal guardian and father,—is more befitting to us than giving utterance to our wounded feelings, we will refer the reader to the succeeding numbers of the STAR for a sketch of the life, and full particulars of the death of *President George A. Smith.*

Death of Elder Joseph A. Young.

(From the Deseret News.)

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This morning, Aug. 6th, the general public were startled by the announcement that Elder Joseph A. Young, eldest son of President Brigham Young, had died suddenly, at Manti, Sanpete County, at 8.45 o'clock last night. So unlooked for was such an occurrence, that many were at first unwilling to believe the report, hoping it was not true, but such is the fact. It is but a few days since that he was in this office, apparently in excellent health and the full vigor of manhood. In fact he then stated that he never felt so well before in his life in every sense; he felt that since he had placed the whole of his means into the United Order in Sevier County, where he presided, and had been laboring wholly with and in behalf of the people, he was living for something higher than ever before. By the Saints of Sevier County especially, his loss will be deeply felt and regretted. The deceased was at Manti for the purpose of superintending preparations for the building of the Temple there, having gone south from this city to that place a week ago to-day, attending the two days' meetings at Provo, on Saturday and Sunday, on the way. Elder Young was esteemed for his many estimable qualities of heart as well as head. He was a man of naturally keen intelligence, his mental qualities even reaching what might be termed brilliancy in some directions, while his generosity was proverbial, especially among the working classes, all who were ever in his employ holding him in esteem for his universally kind and fair treatment.

The following dispatch concerning the illness and demise of the deceased was received this morning:—

"MANTI, Aug. 6.—*President Brigham Young:* Brother Joseph A. Young arrived here on the afternoon of the 4th inst., in rather poor health, accompanied by brother James Clinton. He had an attack of congestive chills in Salt Creek cañon. On the night of the 4th he passed a bad night, but was not considered dangerous; on the morning of the 5th he improved, and, during the day showed no alarming symptoms. He visited the site of the Temple in the evening, in company with his daughter-in-law. While there he expressed his pleasure to her that his father had confided the erection of the Temple to him, but said that he should never commence the work, for the hand of death was upon him. On his return, about half-past six o'clock, p.m., he had a fresh attack of chills and cramp, but again improved and afterwards talked at considerable length, on business, with brethren from Richfield, and while conversing with them was again attacked with cramp and unexpectedly expired at 45 minutes past 8. During his sickness his pulse ranged very high at intervals, while again scarcely a pulsation could be found. He complained much of the region of his heart. ANDREW J. MOFFITT.

The body left Manti at half-past four this morning." The remains of deceased were expected to reach this city, by special train, this afternoon.

OBSEQUIES.—The obsequies of the late Elder Joseph A. Young were conducted yesterday forenoon, at the residence of President Brigham Young, and were attended by a numerous assemblage of people—the relatives and friends of the deceased. The singing exercises were conducted by brother C. J. Thomas and choir. The opening prayer was offered by President Joseph Young. The

assemblage was addressed by Elders John Taylor, Lorenzo D. Young and Joseph Young, all of whom testified to the many noble qualities of the deceased, the discourses being also replete with excellent instruction to every listener. The closing prayer was offered by Elder John D. T. McAllister, when the remains of the deceased were conducted to the private burying ground of President Brigham Young, and laid in their last resting place, in presence of several hundreds of people.

DEPARTED THIS LIFE.—On Saturday, July 17th, at 12 o'clock noon, sister Emeline Free Young, wife of President Brigham Young, departed this life at the residence of her son-in-law and daughter, brother and sister Nelson Empey. The obsequies were conducted at the Beehive House, where a large number of the relatives of the deceased assembled on the occasion. The singing exercises were conducted by brother C. J. Thomas and choir. Elder Geo. Goddard offered the opening prayer, when President D. H. Wells delivered an appropriate discourse. Elder Goddard spoke briefly, and was followed by President Young, whose remarks were of a most instructive and edifying character. The closing prayer was offered by brother C. J. Thomas, when the remains of the departed were conveyed to President Young's private cemetery, and laid in their last resting place, in presence of a large number of people who held the deceased lady in the highest esteem and affection.

Deceased was born in St. Clair County, Illinois, April 28, 1826. She bore ten children to President Young, four sons and six daughters, nine of whom are now living, three sons and six daughters. Deceased was blessed with many estimable qualities, which won and retained for her the love and respect of those who had the pleasure of her acquaintance.

A VETERAN GONE.—Last night (Aug. 5th), at about a quarter to seven o'clock, Elder Amos Fielding died very suddenly, at his residence, in the Six Ward, at the ripe age of eighty-three years and fifteen days. Yesterday morning he worked hard in the field, mowing hay, and afterwards went to fast meeting, where he stood up and bore a strong testimony to the truth of the great Work of the last days. He was a man of sterling integrity, unwavering in his faith and steady in his purpose, and bore the reputation of being a man of genuine uprightness and honesty. He performed a good work during his long connection with the Church of Jesus Christ of Latter-day Saints, and has gone quietly to sleep in his old age. The funeral services were held at the Sixth Ward Schoolhouse at noon, on Saturday (Aug. 7th). Among those on the stand were Elders Orson Pratt, of the Twelve, and Bishops L. W. Hardy, W. H. Hickenlooper and Thomas Taylor. There was a large attendance of people, and Elder Pratt delivered a very instructive discourse on the occasion. The following data of his history were handed in this morning—

"The late Elder Amos Fielding was born in the town of Bolton, Lancashire, England, on the 16th day of July, 1792. He emigrated to America, with his father's family, in 1811, where he remained for some years, after which he returned to England, settled down and married. He was among the first to embrace the Gospel in the British Isles, as revealed through Joseph Smith in this dispensation, being baptized in the Fall of 1837, soon after the

arrival of the first Elders in England. Shortly after his baptism he was ordained an Elder, and was one of the first home missionaries that were sent out, laboring for some time in the north of England. He assisted to charter some of the first ships that sailed with Latter-day Saints. Subsequently he was appointed, in company with Elder Parley P. Pratt, emigration agent, and while he occupied this position he performed several journeys across the sea on church business. He was one of two persons that were permitted to leave Nauvoo to attend the trial of the murderers of Joseph and Hyrum Smith, in Carthage. He left England for the last time in the Spring of 1851. He remained in the States until the year 1854, when he started for this place, arriving in the Fall of the same year, where he remained up to the time of his death. There was one thing that was very remarkable in his character. He was a firm supporter and practical observer of the Word of Wisdom from the time it was first taught in England, having never tasted tea nor coffee for over thirty-six years, nor any intoxicating drinks for some years before that time."

SUDDEN DEATH.—It is our painful duty to-day, to announce the death of Bishop William Miller, first counselor to President A. O. Smoot, of this Stake of Zion, who died at his residence in this city last evening, at 7.30 p.m.—*Provo County Times, Aug. 7.*

About a week previous to the death of Bishop Miller, he drank very freely of ice-water, while working in the harvest field, the day being very warm, and on arriving home that evening was taken sick; he rallied again, however, but soon after took a relapse, which terminated in his death, as above stated, Aug. 6th, at 7.30 p.m., at his residence in Provo. He was interred on the following day at Springville City. Another veteran gone to rest.

CORRESPONDENCE.

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AMERICA.

Kanab, Kane County, Utah,
July 20, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Since your appointment to the Presidency of the British Mission, I have read from time to time with much pleasure the reports of your labors, and that of the brethren laboring with you; and although we are here far remote from you, and about 400 miles from Salt Lake City, yet you and the interest of the work in old England (my native place), are remembered by us in our prayers and meditations upon the great Work our Father is bringing to pass in the latter times upon the earth.

At present my time is fully occupied, as I have charge of the Tithing accounts in this and surrounding settlements. We are just building a tannery, and we have an organized company for the purpose of tanning and manufacturing leather, of which I am secretary and treasurer.

I am also happy to say we have a flourishing Sunday school, of which I have charge, and upon the whole I may say the days, weeks, months and years roll rapidly by, and we can scarcely find time to write.

I am pleased with this part of the country, it is a goodly place for the Saints to live in peace. This and other settlements south-east of Kanab are improving and fast filling up. The attention of the people seems to be directed south-east, and the Navajoes and other tribes of Indians that have heretofore been hostile, are now becoming friendly, and are manifesting signs of industry and faith in the Gospel, and we have reason to believe

the work of the Father has fully commenced among the Lamanites.

The Saints are anticipating the completion of the Temple at St. George, the roof of which is now being rapidly put on. A great amount of the lumber used for that purpose is produced at Kanab. We have one water power saw and two steam mills in this vicinity, one of which has just been imported.

Please to remember me kindly to brothers John Squires and David K. Udall.

Your brother in the Gospel,

JAS. L. BUNTING.

Salt Lake City, U.T.,
July 26, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Your valued favor came duly to hand and was perused with much satisfaction, for I feel more than an ordinary interest in the progress and welfare of the kingdom of God in far off lands, and from your letter and occasional glimpses I get of the STAR, I find that "the Saints who dwell on Europe's shores" are being diligently taught, and the outside world zealously warned of the things that pertain to their highest and everlasting interests. In Zion many are awaking to newness of life; the signs of the times in the manifest workings of the Spirit of God amongst the Lamanites, the urgent calls of the Prophet Brigham to us to cast away our selfishness, our greed, and our love of the follies and fashions of the world, and to give our whole heart to God and our whole life to his service, are having the desired effect. Many are preparing themselves for a renewal of their covenants at the waters of baptism, with a full determination to consider first the kingdom of God and his righteousness, realizing that the kingdom of Heaven is at our doors.

When President Young returned last year from the South, and proclaimed to us the necessity of entering into the United Order of Zion, I received a testimony of its truth, I realized that it was the only means by which we could be saved from the evils that were encompassing us around and taking deep root in our midst, and I feel so to-day. The change in our way of life must be radical and permanent, and every compromise that we make to please the devil or indulge our private feelings, will be a thorn in our side and an hindrance to the development of Jehovah's purposes. We can do nothing that will be so good for us, in my opinion, as to obey the law of this order of heaven in its completeness; the further we hold off from this the greater openings we give for wrong-doing, and the longer shall we be at arriving at the unity of the faith, or attaining to that complete oneness which must characterize the Church of Christ at his glorious appearing.

We had a most excellent time on Pioneer day. The Sunday School Children's Jubilee was the grand feature of the occasion. I do not think you can have but a faint idea of the beauty of the decorations, the handiwork of a band of zealous workers, brethren and sisters belonging to the Sunday School Union. I will try to give you a faint idea of the magnificent display. In the centre of the ceiling a star of evergreens and flowers was formed, which measured forty-two feet from point to point, suspended from which was a vast floral pendant of most beautiful form and exceedingly artistic in the blending of its colors. This pendant drooped at least fifty feet from the ceiling, and you may form some idea of its bulk, when I tell you that more than five thousand yards of rope was used in its construction. From the eyelets in the ceiling (between two and three hundred in number) were suspended festoons and pine trees point downwards, which were profusely decorated with artificial flowers, between seven and eight hundred thousand being made for this purpose by the dexterous fingers of our sisters. Beautiful hanging baskets and festoons hung between the front row of the gallery pillars, and an immense painting of a *Beehive*, with "DESERET SUNDAY SCHOOL UNION" surrounding it, filled the east end of the building above the gallery. Underneath the central pendant was a fountain of living water, which added greatly to the charms (and coolness also) of the whole. On the four corners of the fountain were placed

terra cotta lions, and during the celebration four diminutive Sunday school scholars represented the four quarters of the world, Africa being personated by a little one of ebon hue. When the vast building was filled with singers and spectators, the *tout ensamble* was fairy like and enchanting. A temporary platform was erected in front of the stand, on which were seated a host of the fair daughters of Zion, with white dresses and scarfs, on which were blazoned the names of the nations, the States, the Territories and peoples that had contributed their sons and daughters of the kingdom of God, and helped to fill the teeming valleys of Utah, the Lamanites being represented by a daughter of that people. All passed off without an accident or an error, the singing was delightful, and when the full volume of the choruses swelled through that huge dome, the effect was very impressive and soul-stirring. Besides the residents of the city who were present, the Utah Southern Railroad brought up some fifteen car-loads of people from the southern portions of the county to join our celebration. Prest. Young aided us with his means, his advice, and his cordial approbation and co-operation to make the day an unqualified success.

As regards the times here, business generally is slack, money is very scarce, Z.C.M.I., considering the general state of affairs and the tightness of the money market, is doing excellently. In the retail department we seem to be always busy. To give you some idea of the amount of merchandize we dispose of, I would just refer to one article, and say we are receiving one hundred thousand pounds of sugar to-day, and I expect more will arrive next week. If it had not been for the erection of the new Co-operative building, the Deseret National Bank building, with its accompanying offices and stores, and the erection of a few large private dwellings by the brethren, work would have been very scarce in Salt Lake City this year, but these contracts have afforded employment to quite a number of our artizans.

The weather here during the last few days has been exceedingly warm, with wind storms but no rain. This season has been an exceptional windy one, with slight showers. Crops generally are good and give promise of a bounteous harvest.

On the Twenty-Fourth a grand celebration was held at Brigham City, at which two or three hundred Lamanites were present, two of whom, named John and James Brown, addressed the assembly. The effect of the marvelous work amongst this people is noticeable in their entire life and conduct, and the whole tenor of their thoughts seem to be to imitate their white brethren in all that is good.

With kindest remembrances to brothers Hanham and Ernest, I remain, as ever, yours fraternally,

GEO. REYNOLDS.

ENGLAND.

Faversham, Kent,
July 23, 1875.

Prest. Joseph F. Smith.

Dear Brother,—On the 9th instant I left London and have been traveling and preaching through the Kent District of the Conference. Elder Ransom, of Hastings, and myself, were at Brede in Sussex, on Sunday, the 11th. A farmer in the neighborhood, kindly offered us the use of a field to hold our meetings in, and although it rained very hard the people were out with their umbrellas willing to stand and listen, so I thought I ought to be willing to stand in the rain and preach to them, which I did for an hour, one of the brethren holding an umbrella over me; they paid great attention, not one of them leaving till the meeting was dismissed. There is a very good feeling there.

I spent last Sunday in Dover, the town where I was born: it is alive with soldiers, the cliffs are well fortified, and the castle on the east cliff stands out in bold relief as if bidding defiance to the foe who may approach the shore of England in that quarter.

I expect to hold meeting here in Faversham next Sunday. This place was formerly the headquarters of the Kent Conference; there are but few Saints here now.

This Conference is so wide and covers so much ground, that it seems as if we were traveling all the time

from place to place and had not time to stop long enough in a place to do much good, and yet we are dropping the seeds of the Gospel by the way, and some of it is bearing fruit; the work is steadily and surely growing in the Conference. The Lord is working upon the hearts of the people, and I realize for myself, if we live humbly before the Lord seeking to do good that his name may be glorified, working with all our might for the salvation of the people, keeping as you remark in your letter, our lamp burning and if we lift up our voices in the strength of Israel's God, calling upon the people to repent and be baptized that the Holy Ghost may be given unto them to enable them to work out their redemption through the merits of the atonement made by Jesus Christ; I feel that our labors will not be in vain, but that the Lord will work upon the hearts of the people even the honest among them, as he is working upon the hearts of the Lamanites on the Western Continent. I do pray that the Lord may inspire us who are laboring in the vineyard by the influence of His Holy Spirit, that we may be led to the honest, and that our words may be a savor of life to them, that many may be brought to a knowledge of the truth such as shall be eternally saved and exalted.

My health is good, and I feel well in spirits. I desire to be humble before the Lord, seeking for His Spirit to direct my labors, that I may have joy in seeing the fruits thereof.

Kind regards to brother Hanham and the rest of the brethren at the Office, and may the blessings of the Lord attend you in all your efforts to promote the cause of Zion in this land, and may the Spirit of your Apostleship and calling rest mightily upon you.

I remain your brother in the Gospel,

HENRY C. FOWLER.

AUSTRALIA.

Melbourne, June 14, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I embrace the present opportunity of addressing you a few lines. I hope that you are in the enjoyment of good health.

When Elder William Geddes, our late President, returned to Utah, he appointed me to preside over this mission. I have been a member of this Church for seven years, and have been presiding over the Melbourne Branch for the last five years, and I feel thankful to my heavenly Father that I have a testimony to bear that this is the Kingdom of God, set up on the earth in these last days, never to be thrown down or given to another people.

I know that Joseph Smith was a Prophet of the Lord, and that Brigham Young is his legal successor. I know that the doctrines of the Church are pure and holy principles, and if I am faithful in them to the end I shall be saved.

I pray God my heavenly Father to bless you, and when you return to your mountain home may you live long to assist to build up this great Work.

Your brother in the Gospel,

SAMUEL CANT.

NOTICE.—A District Meeting will be held in St. James' Hall, Snow Hill, Birmingham, on Sunday, Sept. 12th, 1875.

If you form a resolution, and then break it, you set yourself a bad example, and you are very likely to follow it.

If at any time a fresh zeal takes hold of you, that will be all pure gain; but you will not be depending on that. A steamship spreads her canvas when a good wind comes up. The captain does not despise the wind, or its help. But he keeps his engines going. He pushes on, whether the breeze is aft, or abeam, or ahead, or dies into no breeze at all. A thorough system, worked by a live conscience, will turn every power, whether of principle or of enthusiasm, into the way of saving time for a worthy use.